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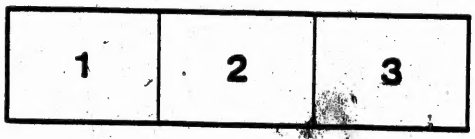

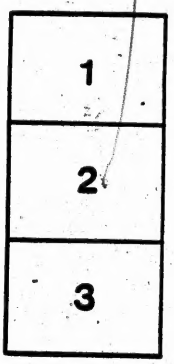

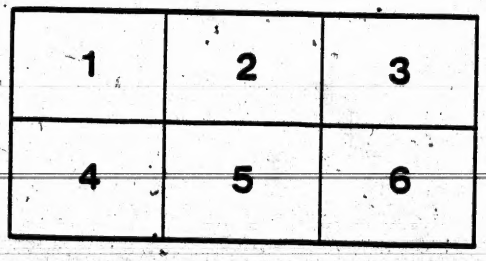

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REMARKS

UPON THE LIFE AND MANNERS

OF

THE REV.

JOHN JONES,

FORMERLY PASTOR

OF THE INDEPENDENT CHURCH,

St. John's,

NEWFOUNDLAND.

BY EDMUND VIOLET.

With eloquence fanatic his soul was arm'd,
Tho' harsh the precept, yet the preacher charm'd;
He bore his great commission in his look,
But sweetly temper'd awe, and soften'd all he spoke.
BAXTER.

NEWFOUNDLAND.

St. John's:

PRINTED BY MICHAEL RYAN,

AT HIS OFFICE,

In the Lane opposite *Parker Knight & Bulley's.*

1810.

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PREFACE.

THE singular and insulated situation of this Church, with the circumstances of its original formation, induced me to bestow a little pains to record the character of its first Pastor. At first, I attempted it for my own improvement, and to give those of my friends a treat, to whom the Manuscript might be shewn; by placing before them in a new light, circumstances which they well remembered, from the particular interest they had in them.

When I first began it, I had no idea it would ever be seen in print. But after it attained its present size, I thought it might be useful, and my friends thought so too. I do not mention this to disarm criticism, but to state reasons for appearing as an Author. I deprecate no censure: I ask no praise.

To write the history of an old man who has been dead near ten years, and whose character is so little known, may appear to many somewhat extraordinary. But Mr. JONES lived and died the Servant of the Gospel, and the Friend of human nature; and this surely is enough to recommend it.

Though he might not hold a station in the primary rank of Missionary Labourers; yet, he occupied a distinguished post in the Second. If hereafter he should not be classed with Brainerd and Elliott, he will justly be associated with Stars of lesser magnitude, which shall shine for ever and ever.

In describing his character I have not clothed nature in the garments of fiction, nor exaggerated facts. Fable in a case so serious, would be unpardonable; because it must proportionably detract from its merits and virtue.

It has been my object to state facts, and to exhibit the character in the mass. I have not separated vice from virtue; nor in attempting to delineate a man, drawn an angel. Neither have I turned from you his blemishes to detail his virtues; nor have I exhibited his character, as free from the frailties and foibles common to mankind.

I do not record it for its brilliancy, but for its utility—not for its eccentricity, but for its adaptation to instruct. His life was long and useful, and "by it he being dead yet speaketh." Yes, he died in peace, and now rests in hope, that through the merits of his Redeemer, he shall rise with confidence amid the splendours of the last day.

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CHAPTER I.

Introductory Remarks.

BIOGRAPHY stands foremost in the class of useful publications, because it tends to lead us to an acquaintance with human nature, and to perfect us in our knowledge of the character of man. It unfolds the multifarious peculiarities which become incorporated in his character, and often leads to the developement of circumstances, which shew us how powerfully little things operate in its formation.

We are also enabled through the medium of that light which is sometimes thrown upon the history of early life, to trace out the particulars which have contributed to the materials of that character, which was forming in the unconscious individual. Many an incidnt apparently trifling, has given a permanent bias to the heart; and made an impression upon the embryo character, which the ages of eternity will have no power to efface.

The history of inferior animals bears no reference to a future world. But man is an important creature, both to others and himself, because he possesses a thinking principle which shall never die.

Mankind are introduced into being, not to sport like the insignificant animalcula in the beams of a "noon day's sun," but to operate for eternity, and achieve their salvation.

It is pleasing to the good man to review the histories of those who have stood forth as the benefactors of mankind,

and consecrated their powers to the service of their Maker. The contemplation of such characters begets a spirit of emulation, and quickens the energies of dormant powers.

It behoves us to recollect that human life however diversified, is not a mere chaos of events, subject to no rule. The Great Spirit by his mysterious influence directs all things; and the life of man is to be contemplated as the effect of his agency, and the order of his will. But the dispensations of Heaven are often shrouded in a gloom too thick to be penetrated by the optics of flesh and blood. Objects of such magnitude and complexity, must necessarily be too vast to fall within the ken of human vision. Insuperable difficulties attend the examination of his works, whose "way is in the sea, whose path is in the great waters, and whose footsteps are not known."

Succinctly and devoutly to review the antecedent periods of life, is satisfactory and beneficial; and where the heart has not been fortified by evil, must excite a series of peculiar but pleasurable feelings. But there are many in the world who are conversant with the deservedly admired histories of former times, and are well qualified to narrate the particulars of modern revolutions—and many more, who are singularly correct in their knowledge of the minute and unimportant incidents, which have transpired in the lives of their neighbours, who know nothing of their own; and have never taken an hours pains, to examine with seriousness the tenor of that life, which is of so much importance to themselves, and of which they are finally to give account to God.

The powerful influence of example is seen every day in the effect it produces upon mankind. The manners of bad and good men, produce their quantum of effect, but the effect is different in its nature. The living example of a good man is most excellent, but even the picture is not without its charms. Where the influence of such an example is effective it promotes a resemblance; and no application is so transcendent, as that into the image of virtue. He is literally a bad man who beholds religion embodied in a human form, and feels not its transforming efficacy.

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The influence of exterior objects deeply impresses the character; and these sensible images too frequently absorb the attention, and divert the mind from the contemplation of better things. But the good man though surrounded by these forcible attractions, has immolated every unworthy passion at the foot of the cross, and placed "his affections on things above, and not on things below."

If the criterion of human piety consisted in the splendor of titles, the glare of equipage, or extent of possession, the disciples of Christ would all be inferior, and Apostles, Prophets and Martyrs sink in the scale. But though wealth has its temporary advantages it cannot enter heaven, nor secure the incorruptible inheritance: the gates of Paradise are open only to the good, for "blessed are the poor in spirit, for their's is the kingdom of heaven."

Mankind are usually attracted by the great, the opulent, the wise. The histories of men of less note are seldom written, or if written are seldom read. It is the splendid achievements of the hero that are recorded and admired, as if these only were worthy of the emulation of posterity. Even in the nominal Church of Christ, the histories of thousands have been narrated, which had better been concealed; while those of Christians less elevated, but more excellent have been forgotten. The virtues of the poor are rarely popular.

The character that does not rise above mediocrity, is the character whose life will be most interesting. Men of a superior class seldom appear, and when they do they are seldom imitated; because it requires a peculiar conjunction of circumstances, and a correspondent genius. But characters less eccentric and original may be easily converted into models, as they fall within the compass of each man's power.

In the composition of Mr. Jones's character there was much sterling piety, blended with native good sense. The influence of those truths in which he believed, had acquired the ascendancy over him, and it was evidently the ascendancy of virtue. In his life are exhibited conflicts which none can

know, but those who have felt the inward triumphs of religion.

Men of a sceptical turn may deride the sensations of a good man, as the effect of enthusiasm; but if that be enthusiasm which organizes the moral character upon the most amiable plan, and which impels to every rational and pious exertion, may I ever be classed with those men who are subject to its influence!

That religion which induces to a holy life, and elevates the mind above the world; which excites to acts of charity and disinterested benevolence; which prompts to the most energetic and well-directed exertion for the everlasting good of others, is surely genuine; and such was the religion of Mr. Jones.

His name shall never die. The rich and the great have given a species of immortality to human friendship by consecrating to its memory the efforts of the Chisel, and the labours of the Pen. For to ornament the tomb is all that wealth can do. But should the good man be excluded these records of human fame, he has an honor far more durable. Ages after these elaborate works shall have departed, and the perishable monuments of sublunary grandeur have been consumed by the fires of the last day, he shall lift up his head with joy; for "the righteous shall be had in everlasting remembrance."

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CHAPTER II.

Some account of Mr. Jowns' Life.

MR. Jowns whose subsequent life forms the interesting subject of these sketches, was born in Wales in the year 1735. His father being dead, his mother who was a woman of real piety, feeling a lively interest in the spiritual welfare of her son, paid uncommon attention to his religious education. Her prayers, her example, and her warm and pathetic exhortations, were all calculated to awaken his mind, and impress him with sentiments of regard towards religion. But earnest as she appears to have been, her efforts to promote the means which involved the final happiness of her child, produced no adequate effect. Regardless of maternal advice, enervated by sloth, and addicted to unwarrantable practices, he at last determined to enter as a Volunteer into the Royal Artillery to serve his country.

In the year 1760 the company to which Mr. Jowns belonged, was ordered for foreign service, and he embarked for Newfoundland.

While here Mr. Jowns was generally respected, and successively bore the subordinate military characters of gunner, bombadier, and corporal. Such was the confidence reposed in him, that he was called to discharge duties, to which only the respect in which he was held could have operated as the inducement in his Commanders.

Mr. Jowns previous to his reception of the Gospel, was addicted to irreligious practices; and following the propensi-

tion of his patron, became on some occasions (as he confesses) a ringleader in wickedness. But in the midst of his career, the good advice and pious example of his Mother, would frequently recur to his mind, which operated as a check upon his conscience, and impeded him in the perpetration of vice. He often felt the happy effect of her instructions, long after the tongue that uttered them was silent, and the spirit that conceived them had departed this life for the kingdom of God.*

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* *The correspondent effect of a pious example is very great, and when to this effect is superadded that of instruction, there is no estimating the good this combined influence may achieve.*

Few Parents appear aware of this, or at least they do not act as if they knew, that

"Children like tender osiers take the bow,
"And as they first are fashion'd still will grow."

The unformed character of your Child will take that form, kind that bias you give it. Its nature is susceptible of every impression, and will doubtless grow as it is influenced by surrounding objects. The example it is accustomed to behold, and the sentiments it imbibes, will operate upon the character and give it an impression which all the revolutions of its future life may be unable to efface.

Man is a creature born to live for ever. Death is but the medium of changing the form of human existence, and the introduction to a new world. And as we are taught that the pleasures of this future life entirely depend upon the nature of our characters and behaviour, how seriously should each one be concerned for himself, and each Parent for his Child.

But this concern does not exist. Mankind neglect their personal happiness as well as that of their offspring. Parents what an awful and responsible station is yours!

Were we to measure the evils which exist in local society, it is more than possible that we should find, that two-thirds of those which fill the dreadful Catalogue, are occasioned by the fatal examples of Heads of Families. And who can estimate the guilt of those, who are not only criminating themselves, but inducing others to swell the bulk of human misery, by the depravity of their deportment?

The friction of a flint and steel will elicit fire, and Providence out of evil frequently deduces good. A melancholy event, which terminates fatally for one man, is made the means of salvation to another. The circumstance which was instrumental of converting Paul, would probably harden the hearts of his coadjutors. Mr. Jones' conversion commenced under peculiar circumstances. A brother soldier of his, died in the act of blasphemy; and this melancholy event was the cause of exciting spiritual apprehensions.

While Mr. Jones was labouring under the distress of mind consequent on conviction, Providence conducted *Mr. Coughlan*† to St. John's, who in preaching the Gospel was useful in relieving his spiritual misery, by referring him to the sufficiency of Jesus Christ. From this time Mr. Jones' views were more extensive, his love for religion more radical, and his improvements more rapid.

About the same time two or three more in the same military department became acquainted with religion, and frequently met with him for social prayer and reading the scriptures, till the company was ordered to England in the year 1773.

After Mr. Jones returned to England he was stationed at Chatham in Kent, where he joined a Church; and to this Church he belonged, till he was remanded back to his original station with another Artillery Company. Subsequent to his return to Newfoundland, he was nominated to fill the stations of serjeant-major, quarter-master, pay-master, and clerk to the Company to which he belonged. Under these circumstances he was entitled to a separate apartment, which

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The peculiar effect of a good example combined with prudent and timely advice, was never more forcibly illustrated than in the case of Mr. Jones.

† *Mr. Coughlan resided in Harbor-Grace, and appears from tradition to have been a sound preacher, and a pious man. At this time he fortunately happened to visit St. John's, and Mr. Jones heard, and afterwards formed an acquaintance with him.*

be cheerfully united with a pious family, and which operated to their reciprocal comfort and improvement. Here he maintained social prayer, and afterwards public worship on the Lord's Day, on which occasion many attended both from the garrison and the town. He read printed Sermons to his auditors, but afterwards assumed sufficient courage to address them from different portions of the sacred text. Such was his celebrity, that the use of the Court-House was obtained from the Magistrates of the Town for the Lord's Day evening during the Winter.

Through the influence of the Episcopal Minister this privilege was withdrawn when the Governor returned to the country*; and when the use of his own room for this purpose was denied him also, he retired to the neighbouring Barrens, where elevated upon the top of a stone he dispensed with fervor the word of life. This mode of worship was practicable enough at proper seasons in the Summer, but never could be continued in the Winter; for which reason the few who revered the truth associated together, and after various and complicated struggles, succeeded in erecting a small house for the worship of their beloved Redeemer. In 1777, this great task was finished, a task which must have appeared to them far from inconsiderable, when we recollect their number, manners, and multiplied difficulties. Here these persecuted Christians met to enjoy the supreme pleasure of worshipping their Maker. This was the object which combined their exertions, stimulated their activity, and confirmed their attachments. The building was in their estimation an herculean work, and was never contemplated but with gratitude, affection and surprize. Over this place which they had reared with so much pains, and consecrated to the important services of religion, they triumphed as those who have achieved a great work.

Mr. Jones was again ordered to England with his Company, and was in consequence under the necessity of resigning

* *The Governor of Newfoundland is usually a British Vice-Admiral, who comes out to this country in the Summer, and as stately returns in the Autumn.*

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the spiritual charge of those to whose conversion he had been instrumental. But his loss was felt severely, and the attachments of his "little flock" were so great, that they wrote to him to obtain his discharge, and return to them in the official character of their Minister. Messrs. Mends of Plymouth, Ashburner of Poole, Rooker of Bridport, Reader of Wareham, and others espoused the cause, and fortunately succeeded in procuring his discharge; and after designating him to the work of the Ministry, by prayer, and the imposition of hands, he returned to St. John's a third and last time, to superintend his charge, and preach the Gospel of the kingdom.

Mr. Jones' return which had been anticipated with so much mutual pleasure was embittered by an event which produced a temporary derangement in the order of their public worship. The Governor at the instigation of a malevolent individual, had prohibited them their undoubted right to the appropriation of their Meeting-House; in consequence of which, Mr. Jones felt so much discouraged as to resolve upon returning to England, from which however his attention was diverted, by the entreaties of his friends, and the restoration of their unquestionable priviledge to worship in the House they had built, and according to the dictates of their minds.

...

...ring this period Mr. Jones regularly administered the ordinances of religion, and preached the Gospel. His labours which were prompted by love, and prosecuted with ardour were made seriously useful, and for several successive years at least twenty members were added to the Church. The place which they had erected increased in straitness as their numbers multiplied; and the lease of the ground having nearly expired, Mr. Jones applied to the *Rev. S. Greathead* and the rest of his friends in England for pecuniary aid, towards the erection of a more commodious Meeting House. His friends concieving it highly laudable, and eminently conducive to the cause of the Redeemer, exerted every nerve to secure the object he so strongly recommended. An extensive and well-built place of Worship was erected, in the most eligible situation; and an adjoining Dwelling

House, with a large and useful School Room, which also subserved the purposes of a Vestry, and every requisite convenience.

The liberal donations of his friends at home greatly contributed to his respectability and usefulness. Their kindness frequently relieved his pecuniary necessities, while the Bibles, Testaments, Tracts, and other religious publications which they usually transmitted him, enabled the good man to extend the circle of his benevolent labours. His memory deserves to be respected in Newfoundland. To him the whole island is much indebted. He devoted himself to the diffusion of sacred truth, at a time when it was overspread with darkness, superstition and immorality.

In the opinion of the wicked to be religious is a sin. The character of a holy man in a dissipated and profane world, is sure to meet with contumely and opposition. Of this Mr. Jones had his share. The licentious and debauched frequently met him to extort the sigh of pity, and wound his feeling mind. Some cast obstacles in his way to impede the motion which they had not power to prevent. But he rose superior to it all, and lived to triumph in the achievement of the object he so ardently desired.

He continued to labour with fervid zeal, till his mental and bodily afflictions terminated his temporal career, and dismissed his spirit from a world of solicitude and care, to a world of joy.

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CHAPTER III.

The state of the Island previous to Mr. JONES' commencing his labours.

THE population of Newfoundland bears no proportion to its extent. It does not probably comprehend more than forty or fifty thousand inhabitants.* These people have fixed themselves upon those parts of the coast, which they deem most locally adapted to the fishery in which they are engaged. This country is rocky, abounds in wood, and is intersected by large swamps, pools of water, and estuaries.† At certain seasons of the year travelling by water is dangerous, and cannot be performed by land. Hence by far the greatest number of the people are precluded the means of acquiring a distinct and accurate knowledge of divine things. Neither are there any local means of facilitating and aiding the industry of the Ministers of religion. What they do must be achieved by personal exertion, and the dint of labour. These are difficulties which it requires great courage and perseverance to surmount.

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* *The population of the island contemporary with Mr. Jones, was not probably above two-thirds of this estimate, if so much.*

† *Newfoundland is a country but little known, and as these Remarks may fall into the hands of many who are ignorant of its character, a few remarks will probably not be deemed irrelevant.*

This Island is of considerable extent, and seems to have been designed by Providence for a Fishery. It is locally fit for this end, and can scarcely be appropriated to any o-

Sequestered from the means of acquiring a knowledge of God and of themselves, and following the depraved propensities of nature, many have contracted habits, and acquired a character not many degrees above absolute barbarism.

This will not exactly apply to those parts of the island, which from local and political causes have concentrated their population. The continual influx of foreign news, and itinerant speculators; with the improvements of which associated bodies are more susceptible, operate strongly in their favour.

At the time Mr. Jones commenced his beneficent labours, a moral darkness enveloped the island. Few were the avowed worshippers of God in "spirit and in truth." Whatever

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ther without herculean labour and pains. The coasts swarm with fish, and the country abounds with wood.

To the Agriculturist Newfoundland promises nothing. The soil is bad and superficial. Vegetation is rapid but confined, owing to the humidity of the atmosphere, the sudden transitions to which the climate is subject, and the transient duration of the season. Common hortulan plants grow very well, because soon matured, and without much trouble.

The country is of an irregular surface, and so covered with wood, and intersected by morasses and large ponds, as to defy the courage of him that would explore it. The Aborigines have never been civilized, but remain in their original state of barbarism and independence.

Minerals and Flowers abound in this country, and unfold a wide expanse to the eye of criticism. But as the knowledge of the Sciences is confined to few, the ignorant observer of nature's works, passes by woods and metals without notice, or beholds them with indifference. He sees no beauty, no grandeur, where the Metallurgist and Botanist discern harmony, proportion and design.

The settlers are absorbed in the Fishery. It is the exclusive trade of the island, and is therefore the object of universal pursuit. The interests of individuals ultimately terminate in the aggregate interests of the fishery. As an establishment of this kind it is the first in the world, and is pregnant with immense advantages to individuals and the nation.

might have been the cause this was the fact; and while superstition and immorality were advancing with gigantic strides, religion was enervated in its motives, and feeble in its influence. When the multitude was degenerating in principle and practice, and religion gradually receding from the energy of its original and native character; the men whose office it was to defend and guard it from abuse, tolerated those vices by their fatal example which it was their duty, and should have been their business to suppress.

Infidelity also had risen to an enormous height, and those whom the vague phantoms of superstition had not defiled, were corrupted by the impious dogmas of scepticism. Few were able to withstand these enemies to human morals, and invaders of religion. Divine laws were every where contemned and regard to human was only extorted by the authority of the secular arm. Amid such a general defection, a defection sanctioned by the example of those upon whom wealth had conferred superiority, it must have been a great thing for the indigent and illiterate to escape a contagion so general and so fatal.

It is governed by a British Admiral, who takes the title of His Excellency, *assumes the station usually for three years, and comes and returns periodically. The Courts of Justice are founded upon the same principle, and are regulated by the same decisions as those of Great-Britain, with the exception of such variations as arise from local usages.*

St. John's may very properly be called the metropolis of Newfoundland. It is the residence of the Governor, and the grand depot for all ordnance stores. It also contains a regular military establishment, is well fortified, and forms the point of rendezvous for the Ships of war. Here the principal business of the Island is concentrated. From this place the greatest part of the people through the whole Island draw their supplies. The population also is far greater than that of any other town in the country; and is not only the common resort of strangers, but at certain seasons of the year is visited by all for the settling and winding up of their annual concerns.

In the midst of this alarming Apostacy from Religion, Jonas arose like the Moon amid the gloom of midnight darkness, and reflected from behind the cloud a weak but permanent light. His example and ministry were instrumental of preventing the progress of evil. The precepts he taught were confirmed and illustrated by the force of his own carriage. In his life he shewed the analogy between a just theory and good practice. Religion was proved to be a system infinitely beneficial to the moral character of man. Its great influence upon the life and manners, was evinced, by its transforming effect upon himself, and upon those who associated with him.

If religion is a blessing, it is a blessing of the first magnitude; and to preserve it in purity, and assist it in its operation is the duty of all mankind. Where it has its proper and legitimate effect, it assimilates the character of man into the image of God. Its genuine influence acting upon the human heart, is invariably followed by conformity to Jesus Christ. From that moment the conformation of the intellectual character assumes a new form, and its habits contract a new bias.

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CHAPTER IV.

Comprehending views of his sentiments—labours—talents—usefulness—diligence—charity—modesty—fortitude.

In CHAP. II in which Mr. Jones' life, is considered, his character as a Christian Pastor, is but superficially described; a more full and explicit detail of its prominent features was therefore necessary. Hence, I have undertaken to exhibit that character in a more definite point of view in the following sections.

Section 1. *His sentiments.*

It is an invidious task to particularize opinions, and yet it is necessary. Where a variety of discordant sentiments prevail, there is a proportionable competition of interest. There can however be but one specific system of divine truth, and that system will bear the indubitable marks of its original. That these discriminating features accompany the Gospel of Jesus Christ, all believers in Christianity will allow, and so far we are agreed.

But when particular doctrines are enumerated, there often appears a wide difference between those, who, as to the origin and design of the Gospel have but one voice. I expect therefore that Mr. Jones' sentiments will meet with many enemies, but such as they are I commit them to the world. That system of faith cannot be very far wrong, which is pre-

fective of effects like those which the belief of this good man, operated in him.

It is proper that mankind should adopt sentiments and maxims in religion, and it is of importance that these be derived from the Scriptures. A man without a definite creed, and a positive theory of principle, is liable to be intercepted by every new thing as he passes along the road of life. He is liable to be turned aside, because he has nothing to stay him; and he is susceptible of any impression because he has received none.

Ideas of this kind had induced Mr. [illegible] candidly to examine and then to determine. The result of his inquiry terminated in his adoption of certain doctrines usually termed Evangelical.

1. He believed in the existence of one God in Three Persons, Father, Son and Holy Ghost.

2. In his everlasting and unchangeable love to his people, exemplified in their Election, Redemption, Sanctification, and Final Perseverance.

3. In the person of Christ as God and Man, in whom there were two natures distinctly and properly united—that he died to fulfil the law by his obedience, and was crucified to suffer its penalties in his death—that his obedience constitutes a true and perfect righteousness for his people, which is imputed to them, and received by faith—and that his death was an actual and proper atonement offered to God to expiate sin, and open a medium for the communication of mercy to mankind.

4. In the entire depravity of human nature, and the necessity of a divine influence to operate conviction, illumine the understanding, and change the heart.

5. In the resurrection of the dead, a day of certain retribution, and [illegible] endless rewards and punishments.

6. In the plenary inspiration and divine authority of the Holy Scriptures.

These appear to me to have been the particular and impor-

tant points on which Mr. J[illegible] and he certainly trod in the[illegible] phets and Apostles. Wh[illegible] deduce from these premises[illegible] doubtedly Scriptural. He [illegible] previously taken by the aug[illegible] Fathers of the English and [illegible] however follow names, but [illegible] right.

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Those who knew Mr. [illegible] mon considerations bend[illegible] exclusively devoted; and [illegible] that of the public. His [illegible]

* *It must be recollected[illegible] a near resemblance betw[illegible] their exterior conformat[illegible]*

tant points on which Mr. Jones professed to rest his faith; and he certainly trod in the footsteps of the venerable Prophets and Apostles. Whatever conclusions mankind may deduce from these premises, the premises themselves are undoubtedly Scriptural. He took the same ground as had been previously taken by the august Reformers, and the venerable Fathers of the English and Scotch Churches.* He did not however follow names, but from a conviction that they were right.

Section 2. His labours.

Mr. Jones knew that to labour was a duty, and he acted like a man conscious that time was short, and the work to be achieved of great magnitude. He did not set down and folding his arms like the sluggard, conclude because he could not do much that it was useless to do any. While he lamented (as every good man will) that he was so little qualified to enter upon so great a work, yet, he determined to make the most of his little. He was "instant in season and out of season," and animated by a principle of supreme love to God, he strictly consecrated his services to him. When he was not in the Pulpit he was with his books, or if not in his study he was visiting the sick; and when duty did not call him to the bed of the afflicted, he was instructing his friends. The study can testify to his diligence—the sick to his compassion—the auditor to his fidelity, and his friends to his kindness. He preached three times upon the Sabbath Day, and once in the Week; and often extended his labours to a village in the district.

Those who knew Mr. Jones will say, that he made common considerations bend to the object to which he appeared exclusively devoted; and his private interest was absorbed in that of the public. His labours were benevolently directed

* *It must be recollected that as to doctrinal points there is a near resemblance between these establishments, but as to their exterior conformation they essentially differ.*

towards the improvement of the human character, and if they failed it was not because they were insincere. The happiness of his species was what he nobly wished to effect, and their emancipation from the chains of evil comprehended the summit of his desire. Christ was the subject of his theme, and the object of his supreme regard, and in all his labours he appeared heroically to have imitated Paul, who was "determined to know nothing among men but Jesus Christ and him crucified." In nervous and pointed language he exhibited the Saviour to the people, and pointing to the awful spectacle exclaimed, "Behold the Lamb of God that taketh away the sin of the world."

SECTION 3. *His talents.*

Greatness of talents is not always necessary to support and extend the cause of Jesus Christ. The head of the Church has employed men of different abilities, for the sake of a great variety of talent, suited to the great variety of character and taste which occur among its members. These men have combined their forces, and co-operated for the support of the common cause; and form a grand and impenetrable phalanx for its defence.*

After Mr. Jowas assumed the character of a Christian Pastor, he endeavoured to improve the talents which his Maker had conferred; but a life spent without previous application, is not easily subjected to the rules of study. A sapling may be bent into a form which it will never take, after the tree has ripened into maturity.

From the uniformity and closeness of his application, he acquired more general knowledge than could have been expected. He knew the value of learning from a conviction of his ignorance, and therefore set himself to acquire what he deemed most useful, and within the compass of his reach. That man is not to be called a fool, who commences study at

* Eph. iv. 11.

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the age of thirty, from a conviction of the value of rational information.*

While he was not formed for greatness he would have risen to mediocrity, had he been blessed with the means and a taste for improvement in early life. His mind was formed for the reception of truth; for it was candid, noble and sincere. In him were united a strong judgment, and acute reasoning powers, with a memory peculiarly tenacious. The perceptive faculty was quick, and dissevered truth from falsehood with great accuracy.

In his public Ministry he was warm and animated. He had a peculiar pathos in his delivery, and his style though rude, bespoke the native vigour and clear conceptions of his mind. The facility with which he adapted his subjects to the cases of his flock, arose from his knowledge of the human heart in general, and of the circumstances of his people in particular. He was amply qualified to administer a "word in season;" and at all times to give a satisfactory "reason for the hope that was within him."

Mr. JONES had a peculiar talent for conversation, which he always improved. He had treasured up in his memory a fund of interesting anecdotes and remarkable sayings, which he took pleasure in relating, and which were always calculated to instruct, and that was his object.

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* *It will be readily admitted by the Writer of these Remarks, that Mr. JONES was not only not a Scholar, but that he had not even acquired a knowledge of what is usually deemed necessary to fit a man for that situation. He knew nothing of Hebrew, Greek or Latin; and of the English Language he had not acquired more than a knowledge of its Rudiments. As to Philology, Antiquities, Natural and Moral Philosophy, and Metaphysics, he knew them not. But he understood the theory of the human mind, as far as the knowledge of it is connected with experimental religion; a subject which is emphatically called "the one thing needful"—a subject which the pompous Sciolist affects to contemn.*

Section 4. His usefulness.

The value of human life must be attested by its usefulness; and if this were the criterion by which mankind in general estimated their actions, there would be less self-esteem, and more forbearance.

Without usefulness what is life? To spend our powers in profitable pursuits, and make every event subservient to the maturity of virtue—To live for God, and employ our time in the advancement of religion, and the best interests of men, is to live as we shall most probably wish we had done, when we are upon the eve of our departure to another world.

The greatest of human characters have their imperfections, and Jones was not without them. The most virtuous have discovered blemishes, and blemishes are inseparable from man. But it is in the nature of religion to correct the power of evil, and restrain the exhuberance of human folly. It serves to counteract what it never eradicates, and checks the progress of a flame it cannot extinguish.

Many who have been distinguished by nobler talents, and moved in circles of greater celebrity, have been less successful in promoting the cause of piety than Mr. Jones. His labours were consummated by a great degree of usefulness.

Divine truth when delivered with animation and fervor, will reach and affect the heart, where the parade of Learning, and the pomp of Eloquence were vain.*

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* *I do not mean that Learning and Eloquence are useless things, but that they are acquisitions not essentially necessary to the success of the Gospel. No man more respects Literature or reveres Learned Men than myself; and it is with great pleasure I find a long Catalogue of great names, venerable for their attachment to revealed religion. These have formed a bulwark around the Cross, which Sophists have assailed in vain.*

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There is not a few who can testify to the energy which attended his impartial administration of the word of life. Many through his Ministry were "turned from the error of their ways," while others were consoled and encouraged under their trials and distresses. By his example and reproof he opposed the progress of vice; and by his plain but fervent instructions, he developed the corruptions of Christianity, and the dark malignity of error.

A life worn out in the cares and pursuits of the world, is a life of insipid vacancy. Man was not born to spend his time like the insect fluttering in the wind without any regard to a world to come. Mr. JONES knew this. In his opinion time was precious, because it was the only opportunity with which the soul was furnished to prepare for eternity.

But the good he did has not ended with his death. Like the undulating ocean one circle follows another in endless succession. He will be regarded by posterity as the spiritual benefactor of this island to the remotest age.

SECTION 5. *His diligence.*

In contemplating the life of the Revd. JOHN JONES, we cannot help feeling ourselves peculiarly impressed with the energy and promptitude with which he acted in the discharge of his duty. His was not a common concern, and he knew it. When we reflect upon the fugitive existence of man, and analyse the great work he has to do, there is every stimulous to exertion. Yet, there are thousands in the world, who act as if life had no end; and as if its duties bore no reference to a future world.

Diligence in any pursuit but that of evil is laudable, and worthy of emulation. In a character like his it has a double effect, an influence upon himself, and a greater upon the world. Men in stations like that which he occupied are surrounded by a perfidious world, that allures to evil, and then magnifies the failure it has occasioned into a flagrant enormity.

Like the rising sun he regularly pursued his course; that course, which reason, friendship and religion marked out. Where good was to be done he was foremost in exertion, and was thought by his enemies to be too officious in his kindness. Those whom he particularly loved were the objects of his attention. He soothed their sorrows, shared their burdens, and directed their pursuits.

He directed a school which he had been the means of forming, and which through the medium of an Assistant was prosecuted with success. While the Children revered him as a Tutor, many of them respected him as a Father, and not a few were what he called his adopted children; that is children whom he led under his own roof, and whose spiritual interests he carefully superintended.

His personal duties were discharged with a uniformity which evinced of how great importance they appeared to him. Next to his own salvation he was deeply concerned for that of others. The energy and promptitude with which he acted is a proof that he did not suffer little things to interrupt him. He never missed his Pastoral duties, nor suffered any thing to intrude upon his devotional hours. He set an example which tacitly reproved the slothful, and reminded all who saw it, how much his mind was set upon heavenly things. To him is applicable what our Lord said of John the Baptist, "He was a burning and a shining light."

Section 6. His Charity.

Charity is a divine principle, and the necessary concomitant of true religion. Genuine charity consists in benevolence, and the benevolent man resembles God.

At the charity of this good man we must look in a two fold light. First, as it respects his liberality: Secondly as it involves his love to his species.

First as it respects his bounty to the poor.

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Mr. Jones was more charitable than his pecuniary circumstances would allow. It appeared in some instances to be rather a failing than a virtue, from the excess to which he carried it. Prompted by the generous effusions of his heart, he administered his bounty so freely, as frequently to involve himself in temporary embarrassments.

When he died, his little property was sold by his order to discharge his debts; and the remainder he bequeathed to support the education of two needy children.

His charity was not like the temporary inundation caused by excessive rains or intense thaws; but it was one uniform current, and it was the current of his heart. It knew no relaxation or diversion; but was maintained in one equal stream, which diffused its benefits wherever there was an object to be benefited by it. Like the needle which is invariably attracted by the polar influence, his pity, sympathy and bounty were regularly excited when misery appeared clothed in flesh, or when indigence solicited relief.

Secondly, as it involves his philanthropy. His love to mankind as a philanthropist, was extended to body and soul. He wept over the relics of shattered humanity, and lamented the fragments into which it has been broken. He commiserated the case of the mortal tortured by disease; and regretted, deeply regretted, that ever man should be so contumacious, as to despise the assistance of the Great Physician.

Having felt the power of the Gospel himself, he was desirous that others should feel it too. He estimated the value of souls very high, and wished to be the instrument of directing them to him who is the Saviour of the World. His was genuine pity. It extended to the diseased body, and the infected spirit. *Rom.* 9. 3.

Section 7. His Modesty.

Ministers of all men ought to be the most jealous of their Master's interest, lest by bending to the ear of flattery, they usurp the honour of their Saviour. No circumstance will more especially retard the progress of the cause they are endeavouring to accelerate, nor give Satan and the World a more decisive advantage.

Modesty was a trait as prominent in Mr. Jones, as any feature in his animal character. He shunned popularity, and despised adulation. Conscious of his inferior literary abilities, he never made any pretensions to greatness, nor wished to exceed the bounds which they appeared to mark out as the sphere of his moral operations. He retired from the circle in which he might have moved, and which vanity always seeks, lest his weaknesses should become more evident, and his service less acceptable. He was disgusted at the idea of celebrity without merit; or honour, where honour was not justly due.

As one singular instance of his modesty, he particularly enjoined it upon his friends, that they should not inter him with popular ceremony.

His modesty is the more admirable as it shews us how much solid wisdom he had acquired, when he knew what was so well becoming his character and talents. Had he thrust himself into the focus of the public eye, he would have depreciated his merit; but in proportion as he shrunk from popular respect he acquired it.

Section 8. His fortitude.

Fortitude in a Christian Minister is a necessary virtue. He is to oppose the wicked and reprove vice. The situation he fills lays him under an obligation to assist in promoting the

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interests of religion, both by precept and example, by advice and admonition, by censure and praise.

Mr. Jones' appearance was commanding, and he knew how to make it useful in the cause of virtue. When he reproved the wicked, which he always did, his reproof was so tempered with mildness, and yet administered with such authority, that it was difficult to resist it.

He was not precipitate in what he did. If he reproved he did it with affection, and at a proper season; lamenting the event which rendered it necessary. His courage great as it was did not induce passion, nor lead him to commit his cause.

The Christian is a Soldier by profession.* Intrepidity is as necessary in the composition of the spiritual character, as bravery is in the man who volunteers to serve his country. The difference consists in this, one has volunteered to serve his King, the other his Saviour: one fights under the standard of his country, the other under the banner of the cross: one fights with a sword of steel, the other with the sword of faith, and "the whole armour of God." Mr. Jones did both, and acquitted himself with considerable eclat.

* 2 *Timothy*, 2. 3.

CHAPTER V.

His death and burial.

WHEN we follow a man to his death bed, we behold him in a situation, in which "all things are become new." His feelings; his views of himself, and of the world; and his prospects of a future state, are widely different from any thing of the kind he has ever felt before. He can scarcely be said to see through the same medium. His approach is so near that it may be called the point of contact with an invisible world. If ever a man thought seriously it will be under these circumstances. Many a hardy Infidel has looked about for something to lay hold on like a drowning man, when death has acted upon the powers of nature, and shaken his faith in the vague doctrines of Scepticism.

If mankind are not "past feeling," when all the novelties of an eternal world beam upon the powers of vision; they must and will feel deeply impressed, both with the awfulness of their situation, and the grandeur of the scene which is verging upon the sight. It is at this moment a Saviour becomes valuable—it is under these circumstances, that religion will be found to be a firm support to the departing soul, and a cordial to the spirits.

We have briefly examined Mr. JONES' character, and traced some of the prominent events of his life; and now we must follow him to that place to which all go; where the relics of humanity are committed to the earth, to wait the trumpet of the last day.

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His later years were embittered by infirmities, which his youthful dissipations, "military and local hardships, and uninterrupted labours in the Gospel," had entailed, which debilitated his frame, and interrupted his exertions. In the year 1779 he was afflicted with a paralytic stroke, which brought him to his end in March, 1800.

He was strong in faith, and desirous to depart, and his last words were expressive of his unshaken belief in Christ, and confidence in the Gospel. His soul took its flight, and he fell asleep in Jesus Christ, in whose hands he had previously made a deposit of his spirit. The interment was conducted in the most solemn and affectionate manner, his friends attending from love, and his enemies from respect. His funeral Sermon was preached by the Rev. J. HARRIS from *Job xii.* 21.; and his remains committed to the dust before an host of spectators, who had once witnessed his piety; and were now to hear his words no more for ever. The praise of this good man, was sounded over the waters of the Atlantick, and was echoed in many of the Churches of Great Britain.

"No farther seek his merits to disclose,
"Nor draw his frailties from their dread abode,
"There they alike in trembling hope repose,
"The bosom of his Father and his God."

CHAPTER VI.

Some serious reflections upon the whole.

To seize every passing event and draw from it instructive lessons, is the duty of intelligent beings; and vast must be the apathy of that mind, that can learn nothing from the dissolution of a friend. Such is the insensibility of mankind that they can gaze upon the moral picture without making a comparison; and reflect upon the most solemn of all events, without considering that such will be their case, and their end.

Providence is the great system of general government, to the laws of which, the machinery of all human institutions is subject. The ways of heaven are involved in impervious darkness, and are too complicated to be subject to the analysis of reason. The origin of transitory events is too remote to be comprehended by mortals, or too subtle to be evident to their perceptive organs. It is owing to the subjection of all things to Providence, that man cannot hazard a conjecture relative to the future, nor even make sure of his own resolutions. To reconcile this mystery with the free agency of the human race, is a task to which probably Gabriel's powers are inadequate.

It appeared very unlikely from the previous life of Mr. Jones, that he should ever be placed in a situation like that which he occupied in after life. But divine grace can conquer the prejudices and depraved habits of the heart, and subject it to the uniform influence of truth. Religion organizes and prepares the character, and Providence prepares the station it is to fill, and the sphere within which it is to move. The Holy Spirit can impart qualifications and generate tem-

APTER VI.

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pers, to which nature and learning are total strangers; and in the formation of which they have no influence.

By the history of Mr. Jones, we are taught the edifying lesson, that "nothing is too hard for the Lord;" and that he is not restricted to means of a uniform character, nor governed by narrow and contracted views.

The life and character of this venerable man, also teach us the importance and value of a good example. It is a manifest proof of true religion, and of a heart "right with God, and sound in all his statutes." An example like his, has a proportionable effect upon the world, and often excites regard where it does not produce conformity. In all ages the wicked have revered the character of a good man, and have been awed by it, into the belief of the sanctity of truth. In those instances in which they have not learned to imitate, they have at least learned to regard it; and have often been prevented from sin, when it has appeared before them.

The advantage of religion to the individual is great. There is an inseparable connection between a holy life, and a happy death. God has linked them together, and what God has joined let no man separate. If we would leave the world in peace, and die well, we must live like Christians. "Blessed are the dead which die in the Lord, even so saith the Spirit, and their works do follow them." No man can reasonably expect to die in peace; or finally to receive admission into heaven, who has not previously learned to "follow after holiness, without which no man shall see the Lord." While wickedness brings with it its various distresses, piety secures its reward; and even amid clouds and darknesses will exhibit a character, to which mere nature will aspire in vain.

One thing also is peculiarly obvious. Religion matures talents, which would otherwise have languished in embryo. Many a man has been called from obscurity to occupy a distinguished post in the Church of Christ, whose energies would, but for such a circumstance, have been lost to the world. This probably was Mr. Jones' case. To religion he owed every thing, and to its interests he was gratefully devoted.

ERRATA

The reader is requested to correct the following errata.

Page 8, line 4 from the bottom, for "application" read *assimilation*.

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quested to correct the following errata,
the bottom, for "application" read ate